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And the house when it was in building was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building.—*I Kings, vi, 7.*

This is man's house.

# THE PATH.

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## MAHATMAS.

MANY Theosophists are accustomed to accept as authoritative such instruction as they believe has been imparted by the beings known as Mahatmas, in whose existence they have good reason for belief, and whom they regard as the teachers and guides of our race in all that tends toward its evolution from the material plane to spirituality. This confidence, naturally, is not shared by those whose habits of life and education have trained them to look only upon the materialistic side of everything—generally with the dominant, if not the sole, idea of seeing "how much there is in it" in the way of financial profit. Pseudo-scientists, whose mental vision is bounded by the limitations of the microscope and spectroscope, deny the existence of the Mahatmas; and shallow, indifferent ignorance echoes, with added jibes and jeers, their interested repudiation. Of course, when "science" and "religion" agree upon anything, the majority of mankind—too much "civilized" to do any thinking for themselves—contentedly accept such conclusion as right, without taking the trouble of independent consideration as to whether both "science" and "religion" may not both be wrong.

But there really are very good reasons for confidence in the existence of the Mahatmas, reasons not at all based upon sentiment or fancy, but upon sound philosophy. It is perfectly well understood that they are not another order of beings, but have been,

and are, simply men. That does not necessarily imply that they have corporeal bodies. The real man is not the form which was born, is liable to cold, hunger, sickness, wounds, and death. It is the immortal spiritual soul, with such associate principles as are necessary to establish its individuality, which constitutes the man, even during normal earth-life. The strength and worth of that soul are what determine the true value of the man, not the density of his body. And the power he exercises over his fellow man, upon material things, and in shaping his own destiny, lies in the forces of his soul, not in the energy with which he can strike a physical blow or the distance he can kick.

The Mahatmas are simply "Great Souls" [*Maha*, great; *Atma*, soul] who have become great by their wondrous attainments of higher knowledge than is possessed by other men. Command over all the secrets of matter is but a small part of their wisdom. They have gained mastery over the mighty mystery of death, and that yet greater mystery, life; and in so doing have learned how, in their own persons, to rise superior to the laws of matter bounding the existence of our race. Capable of carrying their consciousness to planes of being infinitely beyond the material, they have won clear perception of the tremendous scheme of evolution which is the sustaining principle of the universe and all it contains, attained comprehension of its laws, and become possessors of the power to follow its course, with lucid apprehension of all its details, not only through ages past, and with all-comprehending knowledge of the present, but through æons yet to come made themselves partakers of the divine consciousness. Yet, with all this, they have not ceased to be men, "the elder brothers" of our race, as they have been well characterized by those privileged to know them. Whether they temporarily assume corporeal bodies, or clothe their individualities with less gross matter, is wholly dependent upon their own will; but in neither case would their presence necessarily challenge the observation of any except those to whom they might choose to reveal themselves, since as corporeal men they would appear just like other men, and if embodied in more tenuous matter would be invisible. As a matter or fact, though their influence is constantly felt in every upward movement of humanity, they rarely mingle among men. Keenly susceptible as they have become to the high vibrations of the mental plane, the *fin de siècle* life, thrilling with selfishness and sensuality, full of base ambitions, vicious impulses, and material energies, would be not only offensive but positively painful to them. One may imagine with what disgust and distressful pity a man

would be filled who, in moving amid a throng of his fellow-creatures, should be intensely conscious of their respective real physical conditions, their disorders, pains, defects, and rottennesses, the secrets they carefully hide from all eyes but their own and the doctor's. Well, carry that fancy from the physical to the mental plane, and, in so doing, intensify it an hundredfold, and it will afford some idea of what a being gifted with the Mahatma's powers would experience in personal contact with the naked minds of men engaged in the "struggle for survival of the fittest". And it is well for men that the Mahatmas are not in more familiar association and contact with them, for those beings are centres and transmitters of tremendous forces belonging to other planes than ours, liable to impel exceedingly dangerous vibrations in human organisms, except under the rare conditions when an "elder brother" voluntarily undergoes the martyrdom of another re-incarnation that he may move among men as one of them, the more effectively to act directly as their teacher and spiritual guide or "Savior" at a cyclic period when such manifestation is the most practicable aid which may be given.

In all races and in all ages since recorded time began, the knowledge has existed that there lived and moved upon this earth such beings as the Mahatmas. As "wise men", "Adepts", "serpents of wisdom", "magicians", "prophets", "masters", "Rishis", "demi-gods", "Avatars", "elder brothers", "Christs", and by many other titles, all expressive of super-human greatness, they have been variously known. And the same characteristics and powers have always been ascribed to them. They possessed what was regarded as super-natural command over the forces of nature, and were able to hold communion with disembodied spirits, angels, and demons, exercising control over the latter; generally they secluded themselves from their fellow-men, living lives of isolation and indifference to what other men regarded as the desirable things of life; at the same time, they were ever ready and powerful, when sought, to bestow benefits, and their influence was always exerted for good. They knew the future, and recognized personalities among them were known to have been unchanged by lapse of time long as even tradition ran through ages past, in many instances. There were understood to be gradations among them, he who was wisest and best ranking highest. They were at once loved and feared. Sometimes they were known to lay down the burden of mortal life, but more often they simply suddenly disappeared, and, in either case, superstitious folks said the devil had no doubt taken them.

This consensus of belief respecting those beings, so agreeing in all its essentials, cannot be intelligently regarded as merely a common delusion. It is cumulative testimony to a fact which cannot be gainsaid and which only the unwise will undervalue. More, it speaks an inherent recognition by man of the perfectibility of being, of the evolution of humanity from the low level of its animal life, and the not much higher stand-point of the hedonist, step by step upward to divinity.

We cannot help seeing about us personalities whom—without any egotism—we must recognize as lower in mind and morals than ourselves; and others to whom we cannot in justice deny attainments far beyond us, mental and spiritual. No two human beings, indeed, stand upon exactly the same level, and is it reasonably supposable that these gradations stop at a certain point within the limit of acquirement in a single human lfe, even under the best imaginable auspices? Certainly not. Huxley pronounced it impertinent to assume that human beings do not exist as much higher in intellectuality than the most cultured minds of Europe as those are above a black beetle. By those to whom the Mahatmas are personally known—and there are such to-day in India, Europe, and America—it is recognized that there is not an equality of development among those exalted beings, the greater wisdom and spirituality of some elevating them to higher planes and endowing them with greater powers than those attained by others, and that such progression extends far beyond the range of normal human comprehension to where the most advanced mingle with orders of beings yet higher who are their "elder brothers", and even beyond those to who can say what—to us unimaginable—heights, ever approaching yet without attaining to the perfect wisdom of the inscrutable and inconceivable "Source and Container of All".

Our race would be infinitely richer than it is to-day, even in the domain of material science, had it not rejected the wisdom freely offered many centuries ago by these "elder brothers", who taught in full much which modern scientists are now pluming themselves upon suspecting. The atomic theory, the genesis of worlds, the impermanence yet indestructibility of matter, a true astronomy, the septenary composition of man, the powers of mind and will—with their demonstrations now known under the names of hypnotism, telepathy, etc.—the control of natural forces (some of them still unknown to our modern science), were all set forth in the ancient books of the Masters thousands of years before Atlantis sank beneath the sea, together with infinitely much more, the

least of which the Inquisition would have burned a man for knowing, or would to-day make a scientist famous by its supposed "discovery".

At a time so remote that the records were written in a language not the common speech of men anywhere within profane historic knowledge, the Mahatmas of that period predicted accurately, for this present time, the conditions existent in the world to-day. Looking with clear vision down the long vista of coming centuries, they beheld the collective Karma the human race would make for itself and saw when and how the awful debt would have to be paid. The psychic disturbances and mental perturbations now agitating the world; the mighty achievements of material science; the culmination of man's long-continued oppression of his fellowman in unjust legislation, unequal and injurious class conditions of society, contending interests between the powerful few and the suffering many, and the consequent poverty, recklessness, aggression, violent reprisals, savage acts of authoritative repression, and the alarming increase of insanity and crime at this point of the Kali Yuga, all were foretold by the Masters. And they also predicted, at the same time, that which in the light of their sublime philosophy is seen as a direct product of the operation of such evil mental forces among the sons of men effecting re-active vibrations on the material plane of Nature, however modern science may now rail at the idea of such connection or relation. They foresaw the tremendous meteorologic and seismic disturbances which, during several years past, have been steadily increasing in numbers, magnitude, and terrible effects, and are destined to become still more appalling until the end of the cycle.

Even if it be contended that those prophecies were not by men, but by higher intelligences who used particular men as their messengers, it must still be admitted that such intermediaries certainly possessed qualifications other than those common to their race, which brought them nearer to those intelligences and more directly under their influence. Such specialization could not have been by accident. The one thing which does not exist in all the vast universe and is not even within the power of the highest gods to cause, is chance. Men who rise to the sublime height of the Mahatmas do so by their own "Will and Endeavor". Only by many successive lives entirely devoted to cultivation of the higher powers of the soul and renunciation of Self, is the goal attained. The soul so prepared has to reach a point where it has by proven merit conquered the right to enter at once an eternity of rest and ineffable bliss, and must there possess the strength of

self-sacrifice to voluntarily renounce that boon in order to devote itself to the advancement of the human race, encouraging and aiding humanity to follow the path which leads eventually to liberation from the bonds of sorrow and death.

At stated times these self-sacrificing ones, wearing mortal forms, appear among men as leaders and teachers, in such characters leaving their impress upon succeeding ages, as have Gautama Buddha and Jesus Christ, and other "Saviors" who preceded them, teaching the same lessons they taught. More often they apply their energy and power, unseen, to the control of forces which, in harmony with Karmic influences, sway the mental and moral energies and consequently the destiny of the race. In so operating they do not necessarily come into contact with human beings, except such as have by their self-advancement upon the path risen to capability of service as their immediate messengers or agents. The spread of the Theosophic movement, all over the world, in a few years, with such depth of interest as it has evoked, such responsive welcome as it has won from the hearts of men, and such powerful influence as it has already exerted upon thought and literature, is the latest evidence of the continued application of the forces at command of the Masters—or Mahatmas—for the benefit of humanity.

J. H. CONNELLY.

## A STUDENT'S NOTES AND GUESSES.

### THE SURVEY.

EVERYONE has heard of survey by "triangulation". Did you ever see a geodetic map, representing, not merely topographical details, but also the mathematical skeleton upon which these details were clothed? Such a map shows the station points, the radiating lines of sight which were taken, and the intersection of those radiating lines as they met at various points whose relative positions were to be determined.

To understand this more clearly, the plan of operations may be sketched.

In the first place a theodolite is set up at the point where work is to be commenced. This instrument is essentially a telescope combined with a finely graduated circle, which serves to determine the angles between the different directions in which the telescope is pointed.

The telescope is sighted on some distant spot which is to be

located on the map. The intersection of spider-lines in the instrument, as seen against the distant object, determines the exact line of sight. The telescope is turned to another definite point on the horizon, and the angle between these two lines of sight determined by reading the degrees and minutes of the included arc of the stationary graduated circle. This process is repeated as point after point is sighted upon, and the angle, and consequently the direction, is each time carefully recorded. As many points are sighted, and angles taken, as are deemed necessary for the work in hand. Theoretically everything could be sighted.

If the work stopped here, it is evident that no map could be made, even of the visible area, by plotting out the notes obtained from a single standpoint. Imagine a sheet of paper before you on which you select a point to represent that which your instrument has just occupied. You lay out from this center, which we will call O, a line representing your first sight—to point A. Call this line O A. In like manner you lay out O B, O D, etc., corresponding to the directions in which you have seen the points B, C, D, etc. How far out on these lines will you locate A, B, C, etc.? It is evidently impossible to say. "A" may be a mountain peak, "B" a spire, etc. You may guess that "A" is twenty miles away and "B" five, but even this guess must be based on previous experiences with similar objects, at various measured distances.

The observer at a single stand-point is at the centre of a spherical picture which encompasses him; his sight may be telescopic, he may measure angles with absolute accuracy, yet from these data alone dimensions in space cannot be known.

The surveyor shifts his point of outlook: his theodolite, set up at another spot, is sighted back to that which he just occupied. Starting from that line, he again sights on all the points whose directions were noted from the first station. That is to say, if we call the second station "P", he first takes the sight P O, then P A, P B, P C, etc., each time noting the angle formed with the line P O. He is at the center of a second sphere of observation, which, so far as its objects are identical with those of the first, enables him to locate them in space, in a way which he could not do from a single station.

For, let us again imagine the surveyor with the paper before him on which he had marked the first station "O" and from it drawn a set of radiating lines corresponding to the directions of A, B, C, etc. The second station, P, has been noted from O before shifting the instrument, and O, as before said, noted from P in relation to all other directions. The map-maker now makes the

line O P on the paper, of a length corresponding to the scale upon which the map is to be drawn. (This is simply a matter of convenience and in no way affects its relative proportions.) From the point on the paper which represents P, he lays out the directions in which he has seen the points A, B, C, D, etc. The same thing has already been done from O, and the result is a series of triangles having a common base O P, and with apexes at different points A, B, C, etc., corresponding accurately, in their distribution and distances from each other, with the points which were sighted from the two stations; for the direction in which A was seen from O can intersect the direction in which A was seen from P only at the actual point A; and the triangle A P O, on the map, must correspond with the relative positions of the three topographical points.

If the stations O and P are elevated, a considerable tract of country can be mapped.

The positions of all points are determined by relation to two, the triangle being the fundamental element which determines both limitation and actual knowledge.

But the survey may be destined to extend for hundreds of miles, and ultimately be connected with all others, thus covering the whole globe.

Points will be visible from O which cannot be seen from P, and *vice-versâ*. These cannot be mapped from those stations, because they are not seen from both. But some which are visible from O, and not from P, can be seen from A (or some other of that series) the position of which has become accurately known. Making A, then, a new station for the theodolite, this second set of points can be as accurately determined as the first set, and the line O A will be a base line to this set, just as O P was to the first. But the relative lengths and directions of these two lines are known from observations made at the first two stations; therefore the second set of points, observed from A and O but not seen from P, are accurately linked to the first and form a single system with them. In this manner, step by step, as new centers of observation are chosen, the survey is extended. The horizon of each overlaps that of one or more of the others; each is the center of radiant lines of perception; each is useless by itself, but defines truth when connected with the others.[1]

[1] In practise the center of the theodolite stand is determined with the greatest accuracy, and afterward occupied by a small circular heliostat mirror, when this spot is sighted from a new station, miles away. The reflected ray may be seen from a great distance. In a triangulated survey, the measurement of a single base-line is sufficient, as the relative proportions of all others are known. This length, through an arbitrary unit, the foot or the metre, determines the proportions of this survey to all others, and to the dimensions of the earth.

Let us imagine the theodolite as a center of consciousness, which receives rays from all points just as every point in space does.

If we look at a little polished globe, or a drop of quicksilver, we will see objects, in all directions, perfectly reflected. This will be true however minute the globule. It forms the central point of a sphere of indefinite dimensions.

Imagine oneself condensed into a conscious drop of quicksilver, a point of pure perception. Angular measurement would be the only dimensional consciousness possessed. The distant mountain, the neighboring tree, the drifting clouds, the waving grass, would all seem to be within. The mountain would be insignificant compared with the tree, the clouds would grow larger and smaller as they drifted past, and all would be a panorama within, from which there would be no separateness. There would be neither joy nor pain, as we know them, for we cannot read into the point the complex emotions, sensations, and contrasting thoughts which are due to our present multiplex and simultaneous perceptions.

As the point, conscious center or drop, call it what we may, drifted from place to place, the panorama would shift, just as it would on a drop of quicksilver similarly floated about.

All this, or whatever would be reflected, would seem spontaneous and within, to the point, just as the pictures shift and melt away in a dream.[1]

It is possible, in a measure, to realize this by concentrating the attention on the sense of sight. Fix your eyes on a distant landscape, forget your extended limbs and their sensations, forget your experiences of distance in connection with certain visual angles, and youwill find presently that the picture seems within you (as in fact it is), and that you can understand why the infant grasps at the moon and the blind man, when first restored to sight, receives from it no sense of distance. As the usual mental attitude is resumed, the hills seem pushed back and the landscape to be thrown out from within.

To the point the whole would not seem separate, for that would be to realize annihilation; the consciousness of the point *is* the conscicusness of the whole, and yet not of the whole in that due proportion which corresponds to reality but in that which corresponds to perspective.

To return to the illustration of the quicksilver globule. That

[1] We carry into the dream state the memory of waking experiences, and the changing pictures seem without, although this time they are within (using the word with an apology).

which it mirrors is the whole, not as a map, but with a perspective which corresponds to a certain position.[1]

Now suppose that instead of one, you are *two* conscious centers linked together by bonds of simultaneous and co-ordinate perception. You have now the element of knowledge which the surveyor gains by two stations. Every point in space is now a *third* point to these two, the apex of a triangle whose dimensions are felt within yourself.

But with this first step comes the distinction between station points and points only, between the "That" and the "Thou".

The great Survey begins.

The surveyor in his map brings into simultaneous co-ordination the sight of different centers. From the base lines of co-ordinate centers of monadic perception a map springs into being, a miniature of the truth, a microcosm which duplicates the macrocosm.

Through linked centers of life the self-conscious is born of the monadic

X. R.

*(To be continued.)*

## NEMESIS.

IN a note to p. 305 of the second volume of the *Secret Doctrine*, Mme. Blavatsky points out the difference between the Greek idea of Nemesis and the Aryan Karma, which is often thought to be exactly the same thing. But the conception of Nemesis varied with different poets at different epochs, and from the purely abstract idea of the inevitable punishment of sin became anthropomorphised into a goddess to be worshipped and to be placated by prayer and submission. "If we would connect Karma with Nemesis", says Mme. Blavatsky in the passage referred to, "it has to be done in the triple character of the latter as Nemesis, Adrasteia, and Themis For while the latter is the goddess of Universal Order and Harmony (who, like Nemesis, is commissioned to repress every excess and keep man within the limits of Nature and righteousness under severe penalty), *Adrasteia*—the inevitable—represents Nemesis as the immutable effect of causes created by man himself. Nemesis, as the daughter of *Diké*, is the equitable goddess, reserving her wrath for

[1] The *distortion* seen in a globe is not to be considered. That is due to the perceiver being outside.

those alone who are maddened with pride, egotism, and impiety." It is, then, *Adrasteia*, or "the inevitable", who would answer best to the Eastern conception of Nemesis, or Karma, as Eternal Law working out its necessary consequences. "Every act rewards itself", says Emerson, "or, in other words, integrates itself, in a twofold manner; first, in the thing, or in real nature; and secondly, in the circumstance, or in apparent nature. Men call the circumstance retribution. The causal retribution is in the thing, and is seen by the soul. The retribution in the circumstance is seen by the understanding; it is inseparable from the thing, but is often spread over a long time and so does not become distinct till after many years. Crime and punishment grow out of one stem. Punishment is a fruit that unsuspected ripens within the flower of the pleasure which concealed it. Cause and effect, means and ends, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end preëxists in the means, the fruit in the seed."

Emerson was thoroughly in sympathy with the teachings of the Oriental philosophy, and nowhere more completely so than in this passage from his essay on *Compensation*. For he not only points out to us that a deed and its consequences are one, but seizes that more occult view that the real thing is in the soul, and is perceived by the soul. It is in what we *are* that the reality lies, and what we do is but the impress that the seal of our nature prints upon the world without. If that seal be as the head of a god, so much the better for the world, and, in reversion, for ourselves; but that seal has been modelled by the forces of our own soul, and we only are responsible for the image that it bears. No subterfuge will avail us, no shirking and no dallying alter the preördained result of the forces we have chosen to set in motion. "The world is full of judgment-days", says Emerson elsewhere, and we are continually being judged, not only for our sins, but for our blunders. "You should have known better", says stern Nature, when we transgress her rules and suffer the consequences and try to plead ignorance as an excuse. And deep in our inmost souls we know that she is right. "Nothing can work me damage except myself", says St. Bernard; "the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault." And if the believer in only one life upon earth could realise this, how much more should those who have made the doctrine of reïncarnation their own appreciate the idea of more remote causes for suffering than can be traced in one earthly existence! Far back in the mists of time, by some initial

choice of good or evil, did we begin to create that Nemesis which surrounds us to-day, built up year after year and life after life the palace or the prison of the soul. For choice, within certain limits, we have always, and it is ours to weave the black thread or the white at will into the web of our future destiny. "Karma-Nemesis guards the good and watches over them", says the Occultist, "in this as in future lives, and punishes the evil-doer, aye, even to his seventh rebirth. So long, in fact, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of harmony has not been finally reädjusted. For the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of matter as in the world of Spirit." (*S.D.*, i, 643).

So that we see that our Nemesis is no offended Deity, punishing with anger an infringement of his arbitrary decrees, but the striving of the universe to right itself, to repair the injuries that our heedless or wilful actions have effected in the harmony of the whole. If, then, the corner-stone of the universe is that spiritual unity which manifests itself in universal brotherhood, the more we can do to make that brotherhood a material reality, the more nearly we shall approach the harmony of the spiritual world, which is Life and Love, not Death and Selfishness. And as Emerson has shown us, the real thing is in the soul, the causal retribution there. Can any punishment that earthly justice can inflict upon a man be half so terrible as that which comes from within, the torments that spring from his own fear, his own remorse? Not long ago, Felix Adler gave a magnificent discourse on "The Penalties of Sin", every word of which might find an echo in all right-thinking minds. The report I read (for I was not so fortunate as to hear it) said that he concluded by stating the difference between the present generation and its forefathers in respect to the doctrine of sin. "Our forefathers were haunted by the sleepless eye of God, which they believed to be ever fixed upon them, piercing every veil and wall. They believed that God would punish them, either immediately or at the last judgment. . . . . But now man has become his own accuser, and the judgment-seat is transferred to his own breast. In his own brain is the prototype of the universal laws. In the name of those universal laws he pronounces sentence upon himself.

"The more our moral nature unfolds, the more difficult does it become to satisfy the awful divinity within our bosom. The most agonising pain which the modern man can suffer, as many

know to their bitter cost, is self-condemnation. The highest boon to which we can aspire is to be able to dwell in peace with the God within us."

Surely every Theosophist would reëcho these words of the great ethical teacher. And should we not agree with him also when he said that the true aim of punishment was reformation, not vengeance, and that the pangs of conscience were to be regarded as the beginning of a process of spiritual regeneration? For what is the voice of conscience but the voice of the higher Ego in man, of that diviner Self who is ever striving to reach the lower nature and bring it up into closer relations with the God within us? If we refuse to listen to that voice, if knowing the right we still the wrong pursue, we are knotting another mesh of that great net of Destiny in whose folds we shall some day struggle unavailingly, like captive birds. Our struggles will be all in vain, for the meshes of Nemesis hold fast, but neither Nemesis nor vengeance wove them, but we ourselves of our own free choice. The criminal sets in motion long years (it may be long lives) beforehand, the train of causes that one day lands him in a jail, but imprisonment will do him no good unless it go hand-in-hand with reform. What men call the vengeance of the law is but too often the right name for its punishments; it is the revenge of the community for its violated peace and order that is embodied in the verdict of the jury and the sentence of the judge, the strong arm of the law stretched out to slay and not to save. When the idea of universal brotherhood shall have become a more living reality, all prisons will be reformatories in the truest sense of the word, and the wrong-doer will be taught to listen to the voice in his own soul, and helped to obey its dictates and to struggle back towards the right. The way of the transgressor is hard, but how doubly hard when he has to retrace his painful footsteps with all the forces of his vitiated nature battling against him, all the demons of the sinful past rising up to oppose his progress! Byron was said to have had every gift but the faculty of knowing how to use them, and he has left an ample record of the torments inflicted by a misspent life. Could there be anything more terrible than the "Incantation" in *Manfred*, which summons the elements of his own character to be his torturers?

The Voice says to him:

> From thy false tears I did distil
> An essence which has strength to kill;
> From thine own heart I then did wring
> The black blood in its blackest spring;

From thine own lip I drew the charm
Which gave all these the chiefest harm ;
In proving every poison known,
I found the strongest was thine own !

By thy cold breast and serpent smile,
By thy unfathomed gulfs of guile ;
By the perfection of thine art
Which passed for human thine own heart ;
By thy delight in others' pain,
And by thy brotherhood of Cain,
I call upon thee ! and compel
Thyself to be thy proper Hell !

So much for Nemesis as "the just indignation of the gods". But justice has good gifts as well as evil in her well-balanced scales, and the soul can decree itself a nobler mansion as the swift seasons roll, and can lay the cornerstone today. Built up of lofty thoughts and noble purposes, founded upon the rock of steadfast resolution and unflinching courage, crowned with the fair white dome of love and truth, that edifice shall rise, a mansion not built with hands, but eternal in the heavens. And if we fashion our lives thus, Nemesis shall wear for us not the terrible aspect of the avenging Furies, but the smile that Wordsworth saw upon the face of Duty.

Stern lawgiver ! yet thou dost wear
The Godhead's most benignant grace ;
Nor know we anything so fair
As is the smile upon thy face ;
Flowers laugh before thee on their beds ;
And fragrance in thy footing treads ;
Thou dost preserve the stars from wrong,
And the most ancient heavens thro' thee are fresh and strong.

KATHARINE HILLARD.

## FACES OF FRIENDS.

THIS month's face is that of ERNEST TEMPLE HARGROVE, who, although not known to the whole T.S., has made himself quite well acquainted with very many in the American Section. He came to the eighth Convention at San Francisco in April, 1894, travelling across the continent with the General Secretary, and after the Convention all the way up to Seattle, lecturing meanwhile at various places. For that reason and also because he is a friend, we give his counterfeit presentment.

Mr. Hargrove is the second son of James Sidney Hargrove, one of London's best known solicitors. His name has been for a long time connected with literature, several members of it being mentioned in England's *Dictionary of National Biography* as authors of considerable repute. His father's family comes from Yorkshire; on his mother's side he is Scotch, she being an Aird. The best known representative of this line is and has been for some years the member of Parliament for one of the London Constituencies. There is also a fighting streak in his veins, such men as Lieutenant General Hargrove, Governor of Gibraltar during the war in the early part of the eighteenth century, and Sir Martin Frobisher who fought against the Armada, standing to him as ancestors.

After being educated at several preparatory schools he went to Harrow, where he is said to have spent most of his time reading novels, but at this date he does not regret it. When eighteen years of age he left Harrow and studied for the Diplomatic Service; was then offered the choice of going to Cambridge University or travelling abroad. Choosing the latter he went to Australia and visited Tasmania, making a long tour through New Zealand, where some time was spent among the Maories, returning home by way of Ceylon. Considerable time was then spent in the office of a Charter Accountant where he was sent to get a general idea of business. He then decided to become a barrister, and is now a member of the Middle Temple.

Mr. Hargrove first heard of Theosophy during the time of the great discussion in the London *Daily Chronicle*. Being at a seaside holiday resort, he saw a placard on a wall with the large heading "Theosophy" advertising a lecture by Mrs. Besant. He did not go to the lecture, but by seeing the word "Theosophy" his whole inner and outer life were changed. Books were then bought on the subject, and he was admitted as a member-at-large without even having the acquaintance of another member. Since then most of his days and a good many of his nights have been spent at the London Headquarters, helping in the General Office with correspondence, with the *Vahan*, with certain *Lucifer* reviews, and lecturing at various lodges. He was also Treasurer of the Blavatsky Lodge. Since he was nine years old he has travelled a great deal in Europe and other places, and thus has had most of the edges knocked off his distinctive character as an "insular Englishman". To prove this he says he is a great reader of the PATH and that he has learned more from it than from other sources. For the Society he has written under various *noms de plume*,

but not under his own name. He stands six feet two in his stockings, but having grown rather fast he thinks he is rather weedy but hopes under the action of Karma he may fill up in time.

## OCCULTISM AND TRUTH.

### TO STUDENTS OF OCCULTISM.

"There is no Religion higher than Truth."
—*Motto of the Theosophical Society.*

THE inevitable mystery which surrounds Occultism and the Occultist has given rise in the minds of many to a strange confusion between the duty of silence and the error of untruthfulness. There are many things that the Occultist may not divulge; but equally binding is the law that he may never speak untruth. And this obligation to Truth is not confined to speech; he may never think untruth, nor act untruth. A spurious Occultism dallies with truth and falsehood, and argues that deception on the illusory physical plane is consistent with purity on the loftier planes on which the Occultist has his true life; it speaks contemptuously of "mere worldly morality"—a contempt that might be justified if it raised a higher standard, but which is out of place when the phrase is used to condone acts which the "mere worldly morality" would disdain to practise. The doctrine that the end justifies the means has proved in the past fruitful of all evil; no means that are impure can bring about an end that is good, else were the Good Law a dream and Karma a mere delusion. From these errors flows an influence mischievous to the whole Theosophical Society, undermining the stern and rigid morality necessary as a foundation for Occultism of the Right Hand Path.

Finding that this false view of Occultism is spreading in the Theosophical Society, we desire to place on record our profound aversion to it, and our conviction that morality of the loftiest type must be striven after by every one who would tread in safety the difficult ways of the Occult World. Only by rigid truthfulness in thought, speech, and act on the planes on which works our waking consciousness, can the student hope to evolve the intuition which unerringly discerns between the true and the false in the supersensuous worlds, which recognizes truth at sight and so preserves him from fatal risks in those at first confusing regions. To

cloud the delicate sense of truth here is to keep it blind there; hence every Teacher of Occultism has laid stress on truthfulness as the most necessary equipment of the would-be Disciple. To quote a weighty utterance of a wise Indian Disciple:

> Next in importance, or perhaps equal in value, to Devotion is TRUTH. It is simply impossible to over-estimate the efficacy of Truth in all its phases and bearings in helping the onward evolution of the human Soul. We must love truth, seek truth, and live truth; and thus alone can the Divine Light which is Truth Sublime be seen by the student of Occultism. When there is the slightest leaning towards falsehood in any shape, there is shadow and ignorance, and their child, pain. This leaning towards falsehood belongs to the lower personality without doubt. It is here that our interests clash, it is here the struggle for existence is in full swing, and it is therefore here that cowardice and dishonesty and fraud find any scope. The 'signs and symptoms' of the operations of this lower self can never remain concealed from one who sincerely loves truth and seeks truth.

To understand oneself, and so escape self-deception, Truth must be practised; thus only can be avoided the dangers of the "conscious and unconscious deception" against which a MASTER warned His pupils in 1885.

Virtue is the foundation of White Occultism; the Pâramitâs, six and ten, the transcendental virtues, must be mastered, and each of the Seven Portals on the Path is a virtue which the Disciple must make his own. Out of the soil of pure morality alone can grow the sacred flower which blossoms at length into Arhatship, and those who aspire to the blooming of the flower must begin by preparing the soil.

H. S. OLCOTT,
A. P. SINNETT,
ANNIE BESANT,
BERTRAM KEIGHTLEY,
W. WYNN WESTCOTT,
E. T. STURDY,
C. W. LEADBEATER.

LONDON, *July, 1894.*

The general propositions found in the above as to morality and the higher type of Occultism are so old and have been so widely spread, so often dwelt on in the work of the Theosophical Society, that one would hardly suppose any member was unacquainted with them; but a good thing cannot be too often repeated, and hence all must instantly concur. The circular was issued in London for distribution, and a copy having been sent to New York it is published according to the desire of the signers. W.Q.J.

# HOW TO STUDY THE "SECRET DOCTRINE."

*(Concluded from page 149.)*

PERHAPS the first great difficulty which confronts the student of the *Secret Doctrine* arises from the lack of method which seems to prevail throughout the work. But if in spite of this he can at all familiarize himself with the subject matter, he will almost certainly come to the conclusion that, although from a literary standpoint this lack of method certainly exists, yet from the standpoint of a student of Theosophy it is a great gain. For there is, so it seems to the writer, a *deeper* method in the seeming lack of it than could have been obtained in any other way. The student, however, at the very outset is warned and may know what to expect, and if he is wise he will lay his plans accordingly. H. P.B. herself speaks of "the necessity under which the writer (H. P.B.) has labored to be ever explaining the facts given from the hoariest Past by evidence gathered from the historical period. No other means was at hand, at the risk even of being once more charged with a lack of method and system."[1] And she has been so charged by those who forget the reason which she herself gave for such lack of method. In considering this we come to another very important matter which must be taken into account in our study of the *Secret Doctrine*, and a knowledge of which to a great extent reveals the *deeper* method underlying the seeming lack of it.

The *Secret Doctrine* is based upon Stanzas from the "Book of Dzyan", a book hitherto unknown to Orientalists, and but little known in the East. These stanzas "give an abstract formula which can be applied, *mutatis mutandis*, to all evolution: to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the Solar Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort."[2]

Consider for a moment! In what language could such an abstract formula be written; how could it be expressed? It could only be in a language which is perfectly symbolical, and whose symbols, while primarily representing abstract ideas and being subject to mathematical law, are yet capable of being applied to all the departments of Nature and thus of having as many interpretations. Such a language or writing was "the early hieroglyphic cypher, still preserved in some Fraternities, and

[1] *Secret Doctrine*, I, xlv (new edition, I, 28).
[2] *Ibid*, I, 20 (new edition, I, 48).

named in Occultism the *Senzar*".[1] In regard to this language it is stated that there was a time when it was "known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the Third Race, the *Manushis*, who learned it direct from the *Devas* of the Second and First Races".[2]

Such was the ancient "Mystery" language, the language of symbolism, which has been preserved to a greater or less less extent in the languages in which the ancient scriptures of the World were originally written, and which was the foundation of the Jewish Kabala. Students of the Kabala and of the symbolism of the ancient religions have arrived at the conclusion that all have not only sprung from one primeval teaching but that all bear record to the one primeval "esoteric" language. It is claimed in the *Secret Doctrine* that from one small volume written in this ancient sacerdotal tongue were derived the books of Kiu-ti, the book of Shu-king, China's primitive bible, the sacred books of Thoth-Hermes, the Puranas, the Chaldean Book of Numbers, and the Pentateuch.[3] So that, since it is the aim of our author to prove the identity of source and symbolism of all the religious teachings of the World, it is inevitable that constant reference to, and quotations from, them must be made. This in itself makes the study of the *Secret Doctrine* a difficult matter, in that it is the cause, to a great extent, of the seeming lack of method and introduces so many apparent side-issues. But the great difficulty does not lie here, but in the different interpretations which can be put upon all these ancient writings.

The Mystery language has seven keys, symbology has seven departments, and these or at least some one or more of them must be known to some degree if the ancient scriptures are to be understood. But how many understand even one of the keys and can use it? We can to some extent apply the "three fundamental propositions" to all our studies in the *Secret Doctrine*; we may also be able in some degree to make use of the law of correspondence and analogy for the elucidation of some of its propositions; but further knowledge, knowledge of the science of symbology, is required for the full solution of its problems. Hence it is most important for the student to bear this in mind, and to study with a view to acquiring knowledge of this most ancient science. The

[1] *Secret Doctrine*, II, 439 (new edition, II, 458).

[2] *Ibid*, I, xliii (new edition, I, 26).

[3] *Ibid*, I, xliii, (new edition, I, 26).

work under consideration is not the *Secret Doctrine* itself, except in so far as much that is there given out has hitherto been secret for the West; it touches only the outer fringe and lifts but a corner of the veil of the true Secret Doctrine which must ever remain hidden from the profane. At the same time, however, it gives the student clues by following which he may learn the A, B, C, of the Mystery language of the Initiates, and so take the first step toward comprehending those depths of knowledge which is in their possession, but which is also the heritage of every man.

In these preliminary articles the writer can do little more than call the attention of the Student of the *Secret Doctrine* to this most important part of his studies. An important point to notice is the fact that the Science of Symbology depends upon, and is indeed only an application of, the Law of Correspondences, and so ultimately depends upon the "three fundamental propositions". Hence, although we have found what at first sight seem to be different keys to the study of the *Secret Doctrine*, these are in reality but different aspects of *one* key which may be applied to all the departments of nature.

Throughout the *Secret Doctrine* the attention of the student is again and again definitely called to the way in which he may arrive at an understanding of its truths, and of those contained in all the ancient religions and mythologies, in which the deepest mysteries of man and nature have found expression. If therefore he will keep this in mind and follow the hints given him he will find evidence accumulate in support of its statements on every side. In support of the above it will be sufficient to give only two quotations from the *Secret Doctrine*: others can be easily found by the student himself.

> Every old religion is but a chapter or two of the entire volume of archaic primeval mysteries—Eastern *Occultism* alone being able to boast that it is in possession of the full secret, with its *seven* keys.[1]

> As truly stated by Ragon, 'the ancient Hierophants have combined so cleverly the dogmas and symbols of their religious philosophies that these symbols can be fully explained only by the combination and knowledge of *all* the keys'. They can be only *approximately* interpreted, even if one finds out three of these seven systems: the *anthropological*, the *psychic*, and the *astronomical*. The two chief interpretations, the highest and the lowest, the spiritual and the physiological, they preserved in the greatest secrecy until the latter fell into the hands of the profane.[2]

The true value of the *Secret Doctrine* can only be known by those who read it with reference to the purpose for which it was

[1] *Secret Doctrine*, I, 318, (new edition, I, 338).

[2] *Secret Doctrine*, I, 363, (new edition, I, 389).

written, and it has been the writer's aim to point out the main guide-posts, which, however, are no discovery of his, but to which the *Secret Doctrine* itself is continually directing attention. So far as the method of study is concerned, this will depend largely upon the previous training and capabilities of the student, but by far the greater number of students of the *Secret Doctrine* recommend, after a general reading, study by topics, for the information on any one subject is, from the very nature and purpose of the book, scattered throughout its two volumes.

The *Secret Doctrine* is a mine of knowledge and information. Much information can be obtained by a mere reading, but its great treasures do not lie on the surface; they must be dug out, and its pearls can only be had for the diving. It is no wonder that those who look upon this latter part of the XIXth Century as the flower of the Ages should find such difficulty in reading this work, or that they should complain of its lack of method, for "this work is written for the instruction of students of Occultism"[1] and "the rejection of these teachings may be expected and must be accepted beforehand".[2]

The intelligent study of the *Secret Doctrine* requires persistence and effort, and it is well to realize this at the outset. It may be that the conclusions which the student may reach to-day will be modified, if not completely changed, in the future; indeed, this is inevitable if progress is to be made. For man's outlook is limited, and it must be that, as his horizon widens, new factors will arise which will modify previous conclusions; but if he can make sure of his "fundamentals" and hold to them, he will have a sure guide which will not fail him in any of his investigations of the mysteries of man and nature.

JOSEPH H. FUSSELL.

# THE COLOR OF THE ANCIENT ARYANS.

## THE INNER AND THE OUTER MAN AND THEIR COLORS.

IN an article somewhat curiously termed "The Red Rajputs" published in the October number of the *Asiatic Quarterly*, the following passage is quoted from the Mahabharata:

> The color of Brahmans is white; of the Kshattryas red; of the Vaishyas yellow; of the Shudras black.

[1] *Secret Doctrine*, I, 23, (new edition, I, 50).

[2] *Secret Doctrine*, I, xxxvii, (new edition, I, 21).

The above does not mean that the Brahmans were white like the Europeans, the Kshattryas copper-colored like the Red Indians, the Vaishyas yellow like the Jews, and the Shudras black like the negroes. The four castes could not differ so much in color for the simple reason that long before the Mahabharatic period intermarriages were common and the offspring admitted into that caste, generally or broadly speaking, to which the father belonged.

"Ajam ekam lohita Shukta Krishnam" say our Shastras about Prakriti, the root of the physical or material universe. "The unborn one is red, white, and black, for the *gunas* (attributes) composing it", called *sattwa*, *rajas*, and *tamas*, correspond to those colors thus:

*Sattwa*, white color, shining, wisdom, light;

*Rajas*, red color, reflecting energy, motion;

*Tamas*, black color, covering ignorance, darkness.

They correspond to many other things, as may be found in the Puranas, but the above will do for the present. Now in the Brahmans *Sattwa-gunam* or quality predominates, in the Kshattryas *rajas*, in the Shudras *tamas*. The color yellow in our Shastras corresponds to gross matter, and the Vaishyas were engaged in worldly pursuits. The Brahman represents the wisdom of the nation, the Kshattryas the energy of it, the Vaishyas its material prosperity, and the Shudras obedience and order.

As said in the *Bhagavad-Gita*, anger and desire are the result of *rajogunam*, and the Inner Man becomes red when they predominate. Thus in the Shanti Parvan of the *Mahabharata* quoted in the article but not correctly translated:—

> This manifested Universe is all Brahm, it was originally created by Brahma, the color was due to Karma: those twice born who forsaking their own *dharma* (or law and duty) became fond of kamic enjoyments, sharp, prone to anger, hasty and red-limbed, fell into Kshattryaship.

Varna means color as well as caste; the one is the cause of the other; the skin may be as white as snow, but if *rajo-gunam* be dominant the Inner Man will be red. Even now our astrologers say of what varna the babe is, no matter whether it is fair or dark, no matter of what caste it may be, according to the positions of the planets at the time of birth. Such varna refers to the Inner Man and not to his physical envelope.

In the following I will try to show the distribution of colors from the beginning.

I.

## NIRGUNA PLANE.

*(Above the three gunas or qualities.)*

1 MAHESWARA — Colorless.

2 NARAYANA — Golden.

II.

## SAGUNA PLANE.

*(Saguna means with the gunas, Nirguna without or above them.)*

VISHNU — Indigo, Satwic.

3 — 4

4 SHIVA RUDRA — Shiva, silvery. Rudra, blue, red, or violet. Tamasic.

5

BRAHMA — Blood-Red. Rajasic.

III.

## THE PATH OF RENUNCIATION.

*(Nivritti Marga.)*

KRISHNA — Dark Blue.

3 — 4

4 SHIVA — White.

THE SEVEN RISHEES FROM THE MANAS OF BRAHMA.

Color not given.

IV.

## THE PATH OF EVOLUTION,

*(Pravritti Marga.)*

(5) BRAHMA

THE SEVEN RISHEES CREATED OR EVOLVED THREE MORE RISHEES ENDING WITH DAKSHA. THEY CREATE.

Color not known.

V.

## CREATION.

BRAHMA BECOMES MANU SYAMBHUVA,

and creates men in general.

The Seven Rishees create Brahmans and devas of white color.

Daksha incarnates and becomes *Prachetas*

by falling into generation.

VI.

## SEXUAL CREATION.

Prachetas Daksha creates men in general. Some of the Brahmans fall into generation. People multiply, and are divided by a Manu into the four castes according to their qualifications.

The foregoing will further show that the colors spoken of cannot be the color of the skin. For a Western man who tries to materialize everything and thinks himself liberal-minded and scientific if he can but rise above the pigmy conception of Biblical creation said to have begun a few thousand years back, it is very difficult to perceive that the real meaning of passages in the Shastras can often be learnt after you begin to live a real Hindu life, after you learn to meditate long and intensely, after you have a growing faith in our Shastras. Love them and they will repay your patience and labor; study hurriedly, partially, and materialize the teachings, and you will find them self-contradictory, ridiculous, absurd, and what not. Make your choice, for it is said, "The Sun suffers not in splendor if all the blind unanimously say that there is no Sun".

K. P. MUKHERJI.

*Barakar, India.*

## VAST WORKS OF THE PAST.

THE objection is often urged against Theosophical theories that they were produced by Eastern nations, and if we are to judge by India of to-day these beliefs will result in stagnating human effort. But the facts do not support the objection. Indeed, if we think of the present works of man in the West and make any comparison with the older days, we must conclude that ours are the most fragile and will the sooner yield to the destroying touch of time. What modern work is to be compared to the pyramid of Ghizeh in Egypt? None in respect to any of the elements involved. Which of our huge buildings will last for more than ten thousand years? In Chicago the place where most, perhaps, the tall buildings are found in one spot, they say the foundation is really mud, and even now the tallest tower of all must come down and other buildings show signs of weakness. As light convulsion would wreck them all. And what of our records both of literature and science? All will wither, disappear, be eaten up by moth and worm, and after a time not a line be left. What do we record on our inscriptions on buildings when we make any? Only some unimportant names of builder, contractor, or official in the municipality. There are no sentences of art or science or philosophy. And even the foundation-stones contain but silly remains and small things of no use to future men. Most of our en-

ergy is devoted to getting mere coin that must soon or late be lost or given up, be melted, and altogether done away with. Yet though the Egyptians, who long ago left the scene, held beliefs that we might regard as superstitious, they made buildings and inscriptions and pictures which confront us to-day as the mute proofs of the mightiness of a nation that rules its life by theories we do not accept.

But in India and the rest of the East is where the objection is directed. Even there the facts are to the contrary. What of their tanks for watering towns and fields ; of their great temples ; of their awe-inspiring underground constructions ; of those buildings cut out of the solid mountain with mathematical precision. Can these be the work of people whose beliefs tend to stagnate human effort ? I think not.

The caves of Ellora and Elephanta contain immense images and carvings which would do credit to this day. The caves of Kailas are 401 feet deep and 185 feet wide. Man made these. Inside is a conical pagoda 100 feet high, with a music gallery, five large chapels, a large court, and a colonnade. Three immense elephants are there cut from the stone. An image of Lakshmi reposes with two elephants standing on their hind legs as if pouring water over her. A passage then opens right and left. Thirty feet on there are two obelisks carved, being 41 feet high and 11 feet square. Thirty feet more and you find a great pagoda carved inside and out. There are sixteen pillars, twenty-two pilasters, and five entrances. The roof is carved to represent cross beams, and each pillar is different from the other.

At Ajunta are twenty-seven cut caves, the inscription seeming to give the date of 200 years B.C. What is the temple of Solomon to all this ?

Then look at India's tanks. We would call them reservoirs. That of Lingamputti is a great triangle 2½ miles long, 1 broad at the base, and 200 years old. Bhusrapatanam tank is 13 miles in circumference ; Guntoor 8 miles ; Gurgi 12 miles ; Shengalmalla 11 miles ; Duraji 9 miles. Chambrambakam was twenty miles, and watered sixty-eight villages. Vivanam has a dam 12 miles long. At Hyderabad is a great tank about 20 square miles, watering the city.

All over the East are immense works of the past which we could not duplicate, and which our sordid civilization would not permit us to think of "wasting" money upon. If we seek further and inquire of the works of the mind, the ancient astronomy confronts us. Were it not for it, our astronomers might now be

wondering what was the meaning of the backward motion of the sun in the Zodiac, if they knew anything at all about it. It is fair, then, to say that there is no force at all in the objection to Theosophical thought as an Eastern product on the ground that it will or might inhibit effort. On the contrary, it will broaden our civilization and make us create works as great if not greater than those of the past. But we must not ignore the past, for to do so is to incur a sure if mysterious retribution, because that past belongs to ourselves and was a part of our own doing and begetting.

## CORRESPONDENCE.

### T. S. HEADQUARTERS.

The following letter was sent from New York on August 3rd 1894.

EDITOR THEOSOPHIST,

*Dear Sir and Brother:*—I beg to call your attention to a very important and vital mistake which has been made by Brother Keightley in paragraph 5 of his letter to the Indian Section, published in Supplement to July *Theosophist*, and beg to request that this letter be given the same publicity in the journal as was given to his.

In that paragraph, page xxxvii, he asks the Indian Section to make an emphatic protest against what he called "the proposal of the American Section to remove the Headquarters of the Theosophical Society as such away from the sacred soil of India." This extraordinary request must have been made without consideration of the full report of the last American Convention. At that Convention the Countess Wachtmeister, as delegate for the Indian Section, made a proposition for such removal and went into the matter at some length, but the proposal was voted down so far as the American Section is concerned by a resolution which you will find on page 34 of our report; and that resolution was drawn up by myself. We did not wish to consider the matter at all; my personal view is that no such removal should be made, and that idea I hitherto definitely expressed in writing to the President and Mr. Keightley over a year ago; but it would have been discourteous to have paid no attention to the proposition brought forward by the delegate of the Indian Section, and consequently the resolution, which is the third one on the page cited, was drawn in such terms as to politely dismiss the matter. I am in a position to state that at the time this resolution came up I took the same position privately in respect to the matter, stating that I did not think the General Headquarters of the Society should be removed from India: the question of removing the Indian Section Headquarters was one with which we have nothing to do as a Section. And the American Section wishes the Indian Section to clearly understand that it has taken no position in respect to the General Headquarters, except as stated in the Report in which it has stated that it is premature to consider any such change.

The resolution reads as follows:

RESOLVED, That in our opinion it would be premature at the present time to consider any question relating to the removal of the Indian General Headquarters, deeming it advisable to leave such matters to be adjusted when the time for action shall have arrived.

WILLIAM Q. JUDGE.
*General Secretary.*

ST. PAUL, MINN., U.S.A.,
*7th August, 1894.*

*Dear Sir:*

I have just seen a number of the July *Theosophist*, and in a letter from Bertram Keightley to the members of the Indian Section there is an error

which I should wish to rectify. He states in paragraph 5, "I shall then also ask you to record a most emphatic protest against the proposal of the American Section to remove the Headquarters of the Theosophical Society as such away from the sacred soil of India, the Mother-Land of spiritual science and philosophy". Take away the words "American Section", replace them by "the Countess Wachtmeister", and the paragraph is correct. All who are interested in this subject and who wish for a fuller explanation should turn to the transactions of the American Convention held in April, 1894, in San Francisco.

It is quite true that I made this suggestion to the American Convention, because I think that Adyar is useless to the Society as a whole, being in such a remote corner of the globe. Thus it is only during one month in the year that any real activity takes place in Adyar, that is, during the time of the Convention.

We have so few years left before the end of the century that it seems advisable to me that the President of the T. S. should be in a locality and a position where he could do more effectual work for the Society.

CONSTANCE WACHTMEISTER.

[*Note.* The foregoing is a copy of the letter sent to the *Theosophist* by the writer, publication in PATH being requested by her. The Editor of the PATH is not in any way committed to the idea of removing Headquarters from India, but has always thought such removal would be unwise because it is better for many reasons to have the Headquarters in the East. The duties of the President might require constant traveling over the world, but as his executive functions go with his person the Headquarters need not follow his wanderings. W.Q.J.]

# LITERARY NOTES.

"GREAT MEN ARE NOT ALWAYS WISE, neither do the mighty understand judgment." The T.P.S. has begun publication of a series of what it calls "Lotus Leaves", the first number being *The Voice of the Silence*. It is of convenient size and good type, but nevertheless open to the following criticisms: (*a*) the notes, here called "Glossary", are not at foot of page but at end of book, thus involving perpetual turning of leaves for reference; (*b*) type of notes is same as that of text, and the figures are too faint; (*c*) H.P.B's work has a title of its own which should not be obscured by a different one invented by the publishers; (*d*) the cover is somewhat flimsy; (*e*) a new and improved edition of the *Voice* having lately been printed in America, with foot-notes on page and other excellences, to issue still another in England, especially if inferior, is wasteful of money and quite needless. One edition can serve both countries.—[A.F.]

JULY THEOSOPHIST. "Old Diary Leaves XXVIII" narrates remarkable instances of "Maya" effected by H.P.B. and one upon her, and of the strange way in which money for her support came at crises. Dr. du Prel's article on "Clairvoyance" is very fine indeed, the analysis through the first two pages being masterly. "N.D.K." in "Eccentric Genius" makes some most just remarks on the respective conduct of admirers and enemies towards brilliant men, and on the danger and error of hero-worship. It is also, no doubt, true that "the study and part acquirement of spiritual knowledge is no guarantee that the moral nature of a particular student may not show undesirable lapses", though better proof may be needful than that adduced.—"Eastern literature gives us instances of saints and Rishis committing deplorable errors". Maybe it is a "deplorable error" to have so low an estimate of Rishis and so high an estimate of Eastern literature. Surely the *Theosophist* has published enough specimens of that literature amply illustrating its singular confusion of fancy with fact and the sensations it gives anyone with a germ of the historic sense! Poor H.P.B. is of course brought out in exemplification of the thesis, possibly from that motive of dispassionate justice which must ever animate the true Theosophist, possibly—well, otherwise. In "Avatars" Mr. P. N. Sinha makes this forceful statement: "To my mind, the Theosophical movement in its devotional aspect (I mean its later-day exposition by Mrs. Besant)

is essentially akin to the spiritual movement inaugurated by Sri Chaitanya", —a great religious preacher regarded by his followers as an incarnation of Vishnu.—[A.F.]

JULY LUCIFER might almost be called a female number, since three of its ablest articles, besides the "Watch Tower", are by women.—"States of Consciousness", Sarah Corbett, "The Rationale of Dreams", Charlotte E. Woods, "The Meaning and the Use of Pain", Mrs. Besant. An editorial foot-note to the first reminds that no views of contributors compromise the T.S., but certainly the main body of the paper is so just and instructive, indeed so peculiarly judicious and common-sense, that a few collateral speculations are altogether pardonable. The last two pages are delightful in their illustrations from sound experience. It is a pity that "The Rationale of Death" could not have appeared entire in one number, so good is it, and Eliphas Levi's panegyric on the Pope, the Immaculate Conception, and the pentagram as an antidote to vertigo when traced on doors, be postponed to the Greek Kalends. In the gentle spirit of large-viewing wisdom warmed by the tenderest compassion for human sorrows with which we can imagine an angel brooding over humanity and yearning to enlighten it, Mrs. Besant expounds the meaning and use of Pain. Strong and kindly, clear and resolute in probing to the source, yet infinitely sympathetic and soothing, hopeful, generous, inspiring, she teaches us why we suffer, how we may surpass suffering, and of the ultimate happiness for all. Dr. Wilder concludes "The Religions of Ancient Greece and Rome" in the same charming spirit and diction as he began it. Mrs. Besant was to leave for Australia at the end of July.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 6. "The Language of Symbols", by S. G. P. Coryn, is a philosophical treatment of the importance naturalness, essence, and utility of symbols, the method of their study, and their significance as connecting different planes by correspondence. It is rich in thought, and the first paragraph is a fine example of melodious flow in composition. And yet, perhaps, its estimate of the value of symbolism in religion is excessive. Ornate ritual has never conserved true and living faith; it has chilled and formalized religion; and the remedy for agnosticism or materialism is not a spectacular worship, but a revived truth. Mr. Coryn is probably wrong in thinking that the power of Romanism is increasing, certainly wrong if he refers to educated and thinking men. "On the Higher Aspect of Theosophical Studies" is by Mohini M. Chatterji, reprinted from the *Theosophist* of March, 1885. It is able and sagacious, subtle in its reasoning and elevated in its conceptions, possibly open at times to criticism—as when Devachanees are said to be without self-consciousness, but certainly from a pen which has been a sad loss to the T.S.—[A.F.]

MERCURY is a new "Theosophical journal issued in the interest of children and young people", and gives instructive teachings, methods of work, games, apothegms, poetry, news of Lotus Circles, etc. The editor is Mr. William J. Walters, Room 35, 1504 Market street, San Francisco, Calif., and the subscription 50 cents per year. What an excellent thing it is that we are to have a Theosophical periodical for the young; what grand opportunities it offers for real ability and sagacity; and how fitting that it should originate with those marvellous people on the Pacific Coast whose energy, ingenuity, and progressiveness are the despair of us on the Atlantic! It is always said that one of the most difficult things on earth is to talk interestingly to children, but the Californians invented Lotus Circles and are now supplying them with matter. The editor solicits simple articles from children's friends in all parts of the world: no worthier appeal could well come for anything!—[A.F.]

TRANSACTIONS OF THE LONDON LODGE, No. 22, is "The Culture of the Soul", by Mrs. Annie Besant. Premising that in the East soul-culture is a definite science and not simply a vague aspiration, the speaker, following the teaching of the Upanishads, explains that the obstacles are the external world, the senses, and the mind, and that the two methods of overcoming them are Hatha Yoga and Raja Yoga. Each is described and the latter commended. The whole lecture is of course edifying and soulful and uplifting, and the concluding paragraphs are as if inspired. The last few pages

might well have been amplified, so important a topic needing fuller exposition and additional directions. (*Orderable through* PATH; 35 cents)—[A.F.]

THE LAMP is still another Theosophical venture. It is a magazine of 16 pages published by the *Toronto T.S.* and edited by Albert E. S. Smythe, F.T.S., of Toronto, Canada. Price 25 cents a year. The first number at hand is adorned (if you like) with a picture of Claude Falls Wright, who is now in Toronto. A frightful pun is made in the personal notes, on Judge, Wright, and right—inexcusable. On the whole the issue is breezy and useful. 5,000 copies will be the edition and many will be given away each month.

# Mirror of the Movement.

## AMERICA.

BUFFALO T.S., Buffalo, N.Y,, was chartered on August 21st with 26 charter-members. This Branch is largely the result of Claude F. Wright's work as Lecturer, and begins with vigorous energy as to meetings, Library, and every good scheme. It is the 91st Branch on the American roll. The President-elect is Mr. William A. Stevens, and the Secretary Mrs. Mary A. D. Newton, 644 Plymouth avenue.

THE COUNTESS WACHTMEISTER'S visit to Kansas City was one of remarkable success. With only two days' notice and most of the members out of town, the first lecture was crowded, persons standing eveywhere and filling up the corridors. The second lecture was given in Scottish Rite Cathedral upon "H. P. Blavatsky and the Theosophical Adepts." The Countess was never more eloquent or interesting. The third lecture was in the same place and upon "Magnetism and Hypnotism", nearly five hundred people being present. One of the staunchest Spiritualists in Kansas City proposed a vote of thanks to her for the instruction and pleasure she had given, and wished her God speed. The Kansas City papers gave very full accounts of her, together with portraits. On July 22d she went to Lincoln, Neb., for a two days' stay. The Universalist Church, seating five hundred persons, was filled to overflowing each evening, many having to turn away. In addition to the two lectures the Countess held an afternoon and an evening meeting in parlors, both well attended and with lively discussions. On the 24th she departed for Omaha. After the visit to Omaha she passed three days in Sioux City, Ia., the 27th, 28th, and 29th. The lectures on "Theosophy" and "The Difference between Magnetism and Hypnotism" were free and were attended by more than 300; but a much smaller audience was present at the pay lecture on "H. P. Blavatsky and the Theosophical Adepts". The Countess held receptions four hours each day, thereby doubling the good results of the lectures. These lectures were given in the hall of the Y.M.C.A., which was conceded with some reluctance, it having been refused to the Christian Scientists, the Spiritualists, and the Unitarians, but the Secretary afterwards stated that the lectures were unobjectionable and that he was glad the hall had been allowed. The Countess did much for the Dana T.S., which will enter upon its next year's work with renewed vigor and enthusiasm. From Sioux City the Countess went to Sioux Falls, S.D., arriving on the 30th, but a severe windstorm postponed the lecture to the following evening, when about fifty persons assembled for the lecture. On August 2d the Countess went to Luverne, Minn., held a meeting in the afternoon at a private residence, and received four applications for membership. A free lecture was given that evening to a crowded house. After the lecture she left for Minneapolis. At Minneapolis and St. Paul there was great interest. A large church was taken at Minneapolis and about one thousand people attended the lecture. Two other lectures were given. St. Paul also gave crowded audiences. The Countess spoke to the Scandinavians in Swedish after one lecture, and that may result in a Branch. At Lake City, near by, there was a gathering on the lawn at Mr. Underwood's. Good notices appeared in the papers and the lecture there was

well attended. The Countess reached Milwaukee on the 9th, and after receptions and interviews lectured in the evening, doing likewise the next day. Both lectures received long and favorable notice from both English and German papers. On the 11th she reached Chicago, remaining till the 17th. Besides three public lectures, one in a crowded church, she addressed the Wachtmeister T.S. (the Swedish Branch), the Englewood Branch, a closed meeting of all Chicago Theosophists, and a special meeting of the Leagues, held receptions on two afternoons, and throughout her stay answered innumerable questions and gave invaluable information.

SALT LAKE BRANCH has established permanent headquarters and reading-room in Room 505, Progress building. Public lectures are now given every other Sunday, a good attendance of visitors being always present. Private branch meetings are held the remaining Sundays, and in addition it is intended to shortly organize an evening class for study. The Branch has recently abolished all local dues on account of times being so hard, and expenses are met by voluntary contributions. Several new members have been gained.

CLAUDE FALLS WRIGHT lectured before the Aryan T.S. Sunday, June 24, on "Other Worlds than Ours". On Thursday 28th he left for Boston. Three weeks were spent there, during which, in addition to numberless private meetings, he delivered one public lecture in Malden and several to the Boston Branch. On Sunday, July 8th, he lectured to a large audience on "Vibrations", and on the 15th to another large audience on "If Christ came to Chicago". Wednesday, July 18th, he left for Syracuse, N.Y. That evening he addressed a meeting in Mrs. Olcott's drawing-room. July 19th he gave a public lecture on "Reincarnation". July 20th in the Universalist Church he gave a public lecture on "Occultism". "Dreams", "Concentration", "Brotherhood", and "Occult Development" were the subjects of further lectures. He likewise visited Baldinsville and there addressed a number of persons. On Saturday, July 28th, he left for Buffalo, and Sunday, the 29th, he addressed a meeting on "Dreams". On Monday the 30th, at Genessee Parlors, he delivered an address on "Reincarnation". Tuesday he spoke there on "Occultism". Thursday he addressed a large audience on "Concentration"; and "Universal Brotherhood" was the title of a lecture the next evening. These meetings were all crowded and increasing in size; on Saturday, August 4th, therefore, a Branch was formed, no less than twenty-six persons signing the charter. On Sunday he left for Cassadega Lake Spiritualists' Camp, and lectured there on "Reincarnation" and "Occultism", returning to Buffalo on Tuesday the 7th. On Wednesday he spoke in the Genessee Parlors on "Madame Blavatsky". Saturday the 11th he arrived in Toronto, Canada. On Sunday he lectured there on "The Theosophical Society". On Tuesday, Wednesday, Thursday, and Friday following he gave public lectures in Broadway Hall, with audiences of about five hundred. On Sunday, August 19th, he lectured there on "Concentration" to a very full house. This is merely the sum of Mr. Wright's public lectures; in addition he has had many private interviews and held parlor meetings constantly. Considerable stir has been made in the papers everywhere that he has been.

IN SPITE OF THE SUMMER WEATHER the work in Chicago has progressed steadily. A new League has been organized by members of the Chicago Branches for the purpose of carrying forward vigorous propaganda work in every direction. It promises to be particularly valuable as an instrument through which all new ideas and plans of any kind relative to Theosophy may be tested, and as a means of placing work within reach of every Branch member. During July the following lectures on Theosophy were given in Chicago: *Theosophy and its Mission in the West*, Mr. R. D. A. Wade; *Buddhas of Compassion*, Mr. G. M. Willis; *The Power of Thought* and *Self-Control*, Miss Eva F. Gates; *The Spiritual Nature in Man*, Mrs. R. D. A. Wade; and *Mans' Place in Nature*, Mr. David Gibson.

### SUPPORT OF THE T. S

While deeply grateful to all who have aided me in the carrying out of my plan for the formation of a permanent fund for the prosecution of the Great Work, I am not at all satisfied with results to date. And I cannot but think that only ignorance of the existence of such a plan has prevented its much more rapid growth. I now again request that every member not only forward

to me his pledge but that each one form himself into a committee of one for the purpose of spreading information covering the plan and its details. When every F. T. S. in America is fully informed on the subject, then I must, of course, be satisfied with results; but until that time there is work for all to do. I have but one new subscriber to report, J.C.S., in the 25 ct-per-month class. I want more by next month.

G. E. HARTER,
*51 Huffman Ave., Dayton, O.*

*August 15th, 1894.*

*August 17th, 1894. Received from George E. Harter $73.95 as donations to his scheme since the remittance of July 16th.*

WILLIAM Q. JUDGE,
*General Secretary.*

## PACIFIC COAST ITEMS.

SEATTLE T.S. had Sunday evening lectures in August: *Chelas, Yogis, and Adepts*, B. A. Welbon; *Our Moon*, Frederic G. Plummer; *Theosophy in Daily Life*, Thos. A. Barnes; *Astral Bodies*, Mrs. Anna L. Blodgett.

DR. GRIFFITHS gave lectures on July 10th and 12th at Santa Ana, Calif., and a "Quiz" on July 13th, all under auspices of Alaya branch. Mrs. S. A. Smith, the Secretary, arranged for a meeting at her residence in Orange, at which the lecturer spoke to a good number. There is a prospect that a study class there will be conducted by Mrs. Smith. From July 14th to 20th the lecturer had a busy week at San Diego. The branch now maintains a headquarters, library, and lecture hall at 7th and E streets, very near the centre of the city. The hall is large, well lighted, furnished with organ, piano, pictures, etc., and seats about two hundred. The rooms are open to the public every afternoon, and an air of earnestness pervades the headquarters. Nearly every evening furnishes some branch work, one important department being the Training Class presided over by Dr. Park, a skilled parliamentarian. Special attention is given to parliamentary proceedings, thus training all the members to conduct public meetings. Such training classes are now a leading feature of many Pacific Coast Branches. Originally started at San Francisco by Abbott Clark, a sense of their value soon spread to other branches. On the 15th Dr. Griffiths lectured on "Brotherhood"; 16th, attended and addressed the Training Class; 17th, lectured on "High Lights of Theosophy"; 18th, held branch and private meetings; 19th, lectured on "Theosophy and Heredity"; 20th, held a "Quiz" meeting. Large audiences attended every lecture. On the afternoon of July 20th a reception and informal meeting was held at the house of Mrs. Hattie Wright. Dr. Griffiths spent Sunday, July 22d, in Los Angeles, and lectured in the Headquarters upon "Theosophy and Heredity" to a crowded house. By special invitation of the Lecture Bureau of the Soldiers' Home near Santa Monica, the lecturer addressed a large number of veterans in the public hall of that institution upon "General Theosophy", and on the 24th lectured upon "Theosophy and Karma" in the seaside town of Santa Monica. On the 25th he attended the regular sessions of Los Angeles Branch and explained the objects and methods of Training Classes. Upon his suggestion a Training Class was organized as an adjunct of branch work. The Unity Club of Pomona, Calif., invited Dr. Griffiths to lecture before it, and he did so on the 26th. Compton was next visited and a lecture given there to a fair audience on the 29th. There is more interest than ever in Theosophy on the part of a large number of Southern Californians, and Los Angeles Branch has its hands full in visiting adjoining towns, lecturing, and doing other T.S. work. As elsewhere, the work falls upon a few. During his last trip in Southern California Dr. Griffiths has visited twenty-six towns, given thirty-six lectures, and held twenty-three meetings. He returned to San Francisco July 31st, after an absence of three months, and will visit Washington and Oregon during August and September. The first two weeks in August were passed in and near San Francisco, attending branch meetings and training classes, lecturing, etc. At the opening of the Oakland T.S. Headquarters, August 3d, Dr. Griffiths spoke upon "Facts and Prophecies of the T.S.", and on the 5th in the State's Prison, upon "Karma and Reincarnation". He lectured August 12th upon "New Phases of Brotherhood" in San Francisco, and on the 18th sailed for Victoria, B.C.

BLAVATSKY HALL, Los Angeles, had lectures each Sunday evening in July, on August 5th one by Mrs. L. E. Giese on *Some Phases of Karma*, and one by Dr. G. F. Mohn on August 12th upon *The various Astral Bodies.* Los Angeles is becoming quite a Theosophical centre for Southern California. Work is being done in Pasadena, Ontario, Riverside, Santa Ana, Pomona, Santa Monica, Compton, and Soldiers' Home from this centre. Several lectures have been given at the last two places, and applications from others have come which will be duly filled. The public meetings are well attended, and have the peculiar feature of an entirely new audience each time. Every encouragement is felt.

SHELTON SOLAR T.S., Shelton, Wash., was chartered in July with 9 charter-members. It is the 90th Branch on the American roll. The President is Mrs. Delia F. Kneeland, and the Secretary Mrs. Mary E. Cyphert.

## ENGLAND.

### "HANDS ACROSS THE SEA."

Some of the English Lodges of the T.S. are already in correspondence with Lodges in other countries, and in order to promote an extension of this very praiseworthy idea the undermentioned plan is submitted to the attention of Theosophists of all countries, as being one which will tend towards the solidarity of the T.S.

It is proposed to open a register for the names of those Lodges that are wishful to enter into correspondence with Lodges in other countries, so that they may be placed in communication. It will be readily seen that many Lodges might be overwhelmed with applicants, while others, less widely known but equally desirous of international communication, might be overlooked. By means of the register system, with all names recorded, this would be obviated. The agency of the General Secretaries of Sections is not used, as they are at present in a state of over-work. There will be no officialism about this scheme: the only duties of the Registrar being to place Lodges in communication with each other and record the fact, and his sole desire being to strengthen the "linked Battalions of the T.S." Will those who think the time ripe for some such effort towards realization of the first object of ours communicate with the undersigned, and will those Lodges that are already in communication with one or more Lodges in other countries notify, in order to avoid confusion?

This notice will be sent to Theosophical papers in India, Europe, America, and Australia, where Lodges might appoint their own registrars, thus facilitating matters still further. O. FIRTH, *Pres. Bradford Lodge.*
HAWTHORNE HOUSE, Baildon, Nr. Shipley, Yorks, ENGLAND.

COL. H. S. OLCOTT made a tour after the Convention, going up to the Northern Branches. The trip was in every way successful and beneficial, and the Colonel says he received the greatest kindness everywhere. On August 8th he went to Dublin for a lecture on the 9th. On the 10th he returned to London, expecting to leave there August 24 on the S.S. Peninsular for India. The Buddhist Defense Committee of Ceylon have asked Col. Olcott to try and get them justice from the Government in the matter of the annoying Quarter Mile Clause about Schools, and that occupied some time in London.

GEORGE R. S. MEAD has not yet fully recovered, and expected to go on a much-needed vacation.

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QUIET STEADY WORK has been going on in Auckland, N. Z., during the past month. The attendance at the open lodge meetings has been satisfactory. Papers have been read by Mrs. T. E. Hughes, Mr. Stuart, Mr. Sanders, and Mr. Swinnerton. On Sunday evening, June 24th, Mr. W. H. Draffin gave a splendid lecture upon "The Religion of the Future". On July 8th in the Choral Hall Mrs. Sara Draffin lectured upon "Brotherhood and the service of Man the basis of true progress" to a good audience. The *Secret Doctrine* class keeps up remarkably well.

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**To answer every question is impossible; many questions lead to various answers.—** *Daily Items.*

**OM.**